

THE 4371. a. 13.  
Conduct of *Christians*

Made the  
Sport of *Infidels*.

In a  
**LETTER**

From a  
*Turkish Merchant at Amsterdam*

To the  
*Grand Musti at Constantinople :*

On Occasion of some of our National Follies, but  
especially the late scandalous Quarrel among  
the **CLERGY**.

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**L O N D O N :**  
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Journal of Christian

Spence of H. H. H.

in a

THE T. E. R.

The Merchant at London



Grand M. H. H.

On the 1st of June 1753, the British Museum was founded by an Act of Parliament, and the first collection of books and manuscripts was deposited in it.

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*The Introduction.*



*Ara Selym Oglan*, Merchant of *Amsterdam*, is by Birth an *Armenian* of the *Lesser Georgia*, on the *Confines of Persia*; he was born of *Christian Parents*, of the *Greek Church*: But being taken away young by his Mother's Brother, and carry'd into *Aleppo*; he was then bred a *Mahometan*: And his said Uncle being a very considerable Merchant, he remov'd him afterwards to *Constantinople*.

Here he liv'd some Years in a flourishing Condition; and his Wealth and Commerce encreasing, and having contracted an Acquaintance with some of the *Dutch* and *French* Turkey Merchants, he resolv'd to travel. He took his first Tour thro' *France* and *Germany*, going in the Habit of an *Armenian Merchant*, or as we vulgarly stile them, a *Grecian*; and at length, with two of his Brothers, he settled in *Holland*; where he grew in Wealth and general Correspondence, to an exceeding Degree.

His Occasions, or his Curiosity, led him at length to come over to *England*; where, it seems, by the Tenour of his Correspondence, he resided when some very late Affairs were transacting; and which is more remarkable, he was, it seems, an Eye-Witness of the late remarkable Church - Quarrel between two Christian *Mufti's*, or *Bishops*, as he calls them; from whence, whether he went over to *Holland* himself, or wrote to his Brothers to convey the following Letter to the *Mufti* at *Constantinople*, is not essential to the Story: But the Letter it self, as it came to our Hands, is as follows:

Karg

**K** *Ara Selym*, the meanest of the Slaves of the invincible Emperor of the *Ottomans*, Residing in the Land of Unbelievers: *To thee, venerable Muli Ibrahim ESAD, the Wisest of the Wise; most excellent among those that excel; Great Sacrificer to God and his Prophet Mahomet; Interpreter of impenetrable Oracles; and Priest of the heavenly Law.*

I bow my Head to the Dust under thy venerable Feet, O thou divine Image of heavenly Wisdom; beseeching thee to inflame my Soul with an Ardour becoming a true Mus-ful-Man, Inhabiting the Tents of Infidels and Idol-Worshippers.

*Mahomet* our immortal Prophet, who from the Beginning cursed the whole Race of Unbelievers, among whom I dwell; gave them for a Guide *the worst of all the infernal Furies*, I mean a Spirit of Discord and eternal Strife; and this Offspring of Hell so influences them, to this Day, that they not only constantly encline to Factions and Divisions among themselves; but it is even as their Food to them to quarrel, and wrangle, to fight and cast Stones at one another; nay, it is their Political Support, and they maintain the several Interests among them, and cause the strength of their States to subsist by the Means of continual Strife and Disorder.

Thou knowest, immortal *ESAD*, the innumerable Divisions which reign here among



mong these Despisers of our Law, and how they maintain eternal Wars with one another; a Temper ever auspicious to our invincible Empire, whose Foundations were laid in the first Dissentions of the Princes of the *Nazarenes*. Their Divisions were the first Encouragements to mighty OTTOMAN, the Founder of the Empire of the *Mussulmans*. After him, the invincible *Mahomet*, justly stiled *the Great*, who fixt the happy Port, and seated the Ensigns of our Prophet in the Metropolis of the *Grecian* Empire; next to his undaunted Resolution, and the daring Courage of his Bassa's, which gave an Edge to the weighty Sabres of his Jannizaries, and enervated the Soldier with an Ardour not to be resisted; I say, next to this he made the Divisions of the *Grecian* Empire the Footsteps to his Glory, and the Avarice and Strife of the Votaries to the Cross, open'd the Door to the innumerable Armies of the East.

Nothing can be more delightful, venerable and sanctified *Muli*, than to read the Histories of these *Nazarenes*, which they have written innumerable Volumes of, in their several Languages, and keep together in Repositories, which they call Libraries. I have taken unwearied Pains to master their several Tongues, that I might know the Original of the respective Countries; but above the rest, their Customs and Manners; and by this industrious Search, I suppose I have

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have made some Observations which may be useful to thee, with whom are reposed, as in a Treasury, the Foundations of Wisdom and Understanding.

Be it known then unto thee, venerable and sage, the bright Oracle of Council and Knowledge; that these *Nazarenes*, among whom I dwell, are a People justly detestable by the faithful Believers, for those Vices in Practice which are unknown to the Followers of our holy Prophet; and they particularly expose themselves to our just Hatred in the following Things; in which thou mayst credit me fully that I lye not unto thee.

I swear by thy sacred Person and Office, by the hoary Head of my Father and Grandfather, by the grey Hairs now encreasing on my Face, that I scarce believed there were such People suffer'd to live on the Face of the Earth as I find these Christians to be. Well has our holy Prophet in the divine Oracles of the sacred *Alchoran* commanded us to have no intimate Ties either of Relation or Friendship with these People, who he has call'd faithless, treacherous, perjur'd; and has declar'd to be unqualify'd for the Conversation of innocent Persons, who do no Evil, and are therefore expos'd to the Snares of those that lie in wait to betray.

Verily, it is no new Thing in these Countries for Fathers to betray their Children; and for Children again to maltreat, despise, and curb their Parents; these are Crimes which



which our more just Laws punish with Death. The just Authority as well as Reverence of Parents, being kept sacred by the Instinct of Affections proceeding from Nature's OEconomy in Man's Soul, are likewise preserv'd secure and uninvaded by the *Mussulmans* Law ; and the rebelling Son who insults his Parents, receives his due Reward at the Hand of the Executioner. O much to be reverenc'd and admir'd Justice among the faithful Followers of our Great Prophet! How much do many of these profligate People who they call Christians deviate from thy Rules, and dishonour even that Nature, whose Dictates they know as well as feel in their own Breasts equally with other Creatures!

Here, Variance and Strife reigns in Families, and Children hold their Parents in open Defiance, to the Scandal of humane Nature. Eternal † ALLA! In saying that tremendous Word, I bow'd my Head three Times ; and turning my Face towards the Rising of the Sun, I worshipped, laying my Hands upon my Beard ; also repeating the Words three Times with all Reverence and true Devotion, ALLA! ALLA! ALLA! said I, how does my Soul detest these *Nazarenes* ! who howbeit they loudly profess to serve and worship him whom they call  
GOD!

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† ALLA, in their Language is the Name of God.



GOD! and that crucify'd Prophēt who they exalt equal to the one God that made them and the World; yet hold they his Name in so little Reverence, as to repeat it without any Regard to the Majesty of his dreadful being, even on the most common and trivial Occasions.

So little do they give Homage to the unutterable Divinity of the Creator, that with an impious Levity they will in the self-same Hour worship and blaspheme; using his tremendous Name this Moment with a seeming but hypocritical Devotion; and the next Moment without the least Reverence, no not so much as seeming, or in Appearance, can repeat the same awful Words in Sport and Recreation! Can any Thing be more to be abhorr'd in the World! Blessed, *by us*, be the immortal *Mahomet*, who has commanded us to detest and abhor Men who by such abominable Practices justly call upon us to have them in Detestation.

Nor is this all by far which is hateful to just Men in the Manners of these People; for being, *as I shall tell thee further*, on my particular Affairs in one of the Islands of the Northern Ocean, call'd *Brit—*, after I had spent some Time to learn the Speech used therein, I found the People of that Country, albeit they seem'd more devout and religious than other Nations, and had among them innumerable Temples for their Worship, yet were they in one of the vilest

and most unnatural Excesses of Crime so far gone beyond the Wickedness of all the Nations in the World, that I cannot but give thee an Idea of them, as of the worst of all Christians, appealing to thy un-erring Knowledge to discern if I do Injustice to these wretched People, yea or no.

These People, as I said, appear religious, and have built innumerable Temples to their God ; in these they worship in great seeming Devotion, lifting up their Hands and Eyes to Heaven, and Praying with loud Repeatings and Responses to their God to have Mercy upon them, to hear them ; saying such Words as these ;

*I ALLA Zeidama ! Zeidama reis musa yeidast ALLA !*

Which in their Language is sounded thus ;

*O Christ hear us !*

*We beseech thee to hear us, good Lord.*

*Lord have Mercy upon us, &c.*

And yet if we follow these Christians out of their Mosques, or Temples of Worship, and come to converse with them in their common Affairs, we shall hear the same Mouth that before call'd to their God to have Mercy upon them, call upon him with horrible Rage and blasphemous Fury to damn them. Horrid Infidelity ! or unsufferable Blasphemy. Is it possible that these Men

Men can believe, that this God they pray to, is able to damn them ! No, that cannot be ; they are too wise to call upon him to do it, if they believ'd him to be able. Nor is this any Testimony of the Excess of their ordinary Passions, when they thus imprecate the Wrath of their God ; for it is the cursory Way of their Speech : It might admit Excuse, were it done as in some fierce Provocations, and in extraordinary Motions of the Spirits, which urge the People of other Nations to swear or curse : But as I said that these go beyond all Nations in this Wickedness, viz. Of Praying to God to punish and damn themselves ; so they do it in Sport, in Jest, for their Diversion, and even for no Occasion at all ; which testifies that they esteem not their God as the Nature of a Divine Infinite Being directs Men to esteem him, but look on him as a Being that merits to be mock'd and ridicul'd, not worshipp'd and ador'd.

When first I heard this with my own Ears, *having learn'd the Speech of the Country, as above*, I stood amaz'd ; and turning my Face towards the mysterious Tomb of our Great Prophet, I bless'd the Name of *Mahamet* thrice, lifting up my Hands to Heaven ; giving Thanks to God *that I was not a Christian !* And above all, that I was not a *British* Christian ! After which, looking round me, I stamp'd thrice on the Ground, saying



surely the Great ONE GOD that reigns omnipotent *is not in this Place*: What do I here? and vow'd to *Mahomet* to be gone, and not to set the Foot of a believing *Mussulman* again upon that unholy Place.

Were it to happen for the good of Mankind, sublime Patron of the true Believers, that thou wouldest be but one Month in this Place, thou wouldest assuredly cause the very Name of *Christian* to be detested among all the true Worshipers of our immortal *ALLA*, when thou shouldest relate to them, from that Mouth whence flow the everlasting Oracles of Truth, what horrid Impieties, what Contempt of all Religion, what Dishonour to the very Notion of a God reigning over the Universe, abounds in the common Practice of these People. As we the true *Mussulmen* worship one God, so we pay our Fear and Homage ever to him; tremble and cover our Eyes at the Mention of his Name; and are not to be brought by any Excess of Passion or Wine, or any other Intemperance, to speak irreverently of that Power we worship: But these People pray to him one Moment, and blaspheme him the very next Moment in the most infamous Manner; and this with an Infidelity and Contempt of his Omnipotence inexpressibly scandalous.

I could not soon deliver my Thoughts from the just Abhorrence which this Thing had given me of the Christian Name: O *Mahomet*! said I, belov'd of Heaven, surely these

these are the People of whom thou hast said,  
*God shall destroy the wickedest of Men  
 from the Face of the Earth!* Why have not  
 thy immortal Crescents been here dis-  
 play'd, and the innumerable Testa's or Le-  
 gions of thy Servant the invincible Empe-  
 ror whom thou crownest with Victory, been  
 extended to these Islands to remove such a  
 Race of Men from the Face of the Earth!

But as I was musing upon these Things,  
 I determin'd that while I stay'd in this (to  
*me*) amazing Country, and especially because  
 I resolv'd never to come so far within the  
 Dominions of *Lucifer* the Prince of Blas-  
 phemies any more; *I say*, I determin'd to  
 know as much as I could receive of the Dis-  
 position and Conduct of the People of this  
 Country, that I might lay it before thee,  
 and that thou mayest curse them with the  
 Curses of *Mahomet*, and mightest continue  
 to bless the undefiled Land, where inhabit  
 the true Children of Virtue.

Upon farther Search into the Wickedness  
 of these Lands, I found them to be infam-  
 ous in my Eyes beyond all the Nations  
 of the Earth, on several other Occasions;  
 for know, Renowned among the Servants of  
 our Prophet, that as *we believe* the *Nazarenes*  
 are the most wicked People upon the Face of  
 the Earth for the detestable Crimes of Fraud,  
 Injustice, Rapine, Adultery, and Drunken-  
 ness; so when I am speaking to thee of the  
 Crimes of those they call *Brit--*, whom I  
 esteem

esteem by far the wickedest of all other Christians, I shall not speak in thy sacred Ears of the Crimes they commit in common with the rest of the Race of Unbelievers, but of those inimitable Excesses in which they are supposed to run, beyond the rest of Mankind; and in which they make themselves detestable even in the Eyes of other Christians, who are not indeed able to match or come near them in Wickedness.

I have given thee one Example; I shall now give thee another, *viz.* That they are a Nation who have so little Dread upon them of the unutterable Name of God, that albeit they have divers good Laws forbidding the Sin of Swearing, by the Name of their God, that yet they are the most subject to the detestable Crime of Perjury of any Nation which I have convers'd with under the Sun; and this more especially is caused by two Things, which we the true Worshippers of God, and Believers of the Truth, wisely and carefully shun and avoid: 1. The want of a due Reverence to the God which they worship; of whom, *if they believ'd his Justice,* they ought to be so afraid, as that they could by no means swear by his Name in such trivial Things as they do; or as to give so little Regard to what they have sworn after they have attested it in his sacred Name. I advertise thee here, that by the Swearing here mention'd, I do not mean the common

Swearing



Swearing in Discourse; of which indeed the whole Race of the Christians of every Nation are most horribly guilty, so that even in the Streets nothing is heard more common than that the young Children take the Name of their Fathers God into their Mouths, horribly Swearing, Cursing, and Prophaning his Name whom at the same Time they pretend to acknowledge and to worship, and this not only without Punishment by the Magistrates, but even without so much as a Reproof from their Fathers.

But this, I say, is a Sin in common with other of the Nations of the Unbelievers; and therefore I am not now upon that, but upon their Swearing in Decision of controverted Things between one and another by the Authority of their Laws, in which Case this Nation, above all the Christian Tribes, are execrably guilty; for as much as they make slight of that Thing call'd an Oath, invoking the Name of their God to the meanest Trifles, familiarizing the very taking an Oath, by the Frequency of it; so that the often calling their God to Witness in their little private Cases, is made to depreciate not only the Solemnity of the Oath it self, but even to destroy that Awe which all Nations ought to entertain of the Deity which they worship.

But, *Secondly*, this is not all; for if I am not misinform'd of the Nature of the same of the Oaths, which these horrid Men call'd Christians

*Nazarenos* are oblig'd by their Laws to take, nay, which they are often obliged to repeat; they are of such a Nature, as that it is almost impossible but that they should be broken; and yet the Wretches tremble not when they take them: And to confirm the Truth of this to thee, for the Offence is of such a Nature, that thou mayest even suspect that by living so long among Infidels and Christians, I should have learned to lye as they do: I say, to confirm this to thee, I here signify to thee, that while I lived in that Country call'd *Brit*——, a Book, or Writing, was published among them, written by one whose Heart was touch'd with the Infamy of such a Practise; in which the Author, who was a Man skill'd in their Law, and of the Degree whom they call there *Sergeants at Law*, undertook to charge the Schools of their Priests, which are kept at two Cities remote from their Capital City, I say undertook to charge them with this most detestable Crime of Perjury, and that not from a meer casual Neglect, or Breach of their Law, but even by the Necessity of their Foundation, and the Laws of their said Schools, which, as he made plain to the World, imposed such Oaths at the Entrance of the Scholars into their said Schools, and afterwards at their taking Degrees on their farther Advancement in the Knowledge of Letters, as it was impossible for them to keep; and as it was by the Practice of the  
several

several Schools absolutely necessary to break ; so that, in a Word, most venerable *Muli*, the Youth of these Schools, if this Lawyer says true, are brought up to this miserable Necessity of Provoking the Divine Justice to blast and destroy them ; and yet these are the Race of their Priests, and the Instructors of their People ! What then must be the People who they instruct ? This thou wilt easily conclude must be according to that wicked Example ; for our Prophet has told us, that evil Laws cannot produce good Government.

These, venerable Father of Wisdom, are some of the Crimes practised in that Part of the Country of the *Nazarenes*, which I have related ; and for which I doubt not thou wilt declare them infamous in thy heavenly *Zune*, or Book of Principles, which I know thou art Compiling for the Instruction of the Faithful.

But neither are these the Sum of their just Characters, for innumerable Follies attend them in the rest of their Conduct ; which no doubt thou wilt ascribe to Heaven's just Vengeance on a Nation of Unbelievers, for Sins against the Knowledge they have had given to them ; for over and above the horrible Sins of Forswearing as above, and calling upon their Gods to damn them : They have one Thing which is their peculiar, and which I think is their Punishment for other Crimes, rather than that it is in it  
C self



self a Crime; and this that they are the most wrangling, contentious, self-divided People in the Universe.

It would offend thy Ears, thou who art the Patron of Peace, if I should enter into the tedious Recital of their eternal Feuds; as well about the Affairs of State, as of Religion, the History would require a Volume of ten times the Extent of the holy *Alchoran*, and take up the Life of a younger Man than I am to write the same.

It happen'd to be when I was there, a Time of more than ordinary Turns and Changes in their State; and tho' I resided there but few Years, I saw no less than four Faces on the Courts, and Divans of their Princes.

It was my Lot to be first there in the Reign of their Queen, whose Ambassador at the thrice happy *Port* kiss'd the Robe of our mighty Emperor, and whose Name was *Anna*; a Princess not able, by reason of her Sex, to influence the Turbulence of her Courtiers: But why do I say as a Woman, if I may believe the Relation they give of themselves; no Masculine Monarch they have had, has been able by the Authority either of his Wisdom, or of his Office, to guide the ambitious Designs of his Courtiers in that Country; but as they are ever hunting after Profits and Preferments, so they are ever forming Factions and Parties against one another, which they support vigorously, by drawing  
over

over the Nobility to favour now one Side, now the other, 'till they grow formidable even to the Monarch himself, who finds himself under the Necessity of coming into the Feud; and to espouse now this Side, then another, as his Interest guides him; and this especial Character you may take from me of their Temper, *viz.* That however zealous they are, or rather seem to be for the publick Good while they are in Power and Employ, yet if the Prince happens to frown, and to displace at any Time one of these Men, they make no Scruple to joyn with the adverse Party, and turn Enemies to that very Administration which they were Espousing before.

If it was thus during the Reign of the politick Kings who went before, it may with much more Reason be supposed to be so in the late Queen's Reign; who being in her self of a peaceable Disposition, would very fain have contented all Sides; and was oblig'd to leave her Administration in the Hands of those People who she employ'd, who contending so furiously one with another, as not to be appeased, much less hinder'd by her Authority, she seem'd to be little more than a Name among them; the Parties guiding her as this or that Side appear'd more numerous, to act now this way, now that, even in Contradiction, under the Influence of one Side to the Maxims of the other: Nor was it so in her Reign only, but even in the



Reign of the King her immediate Predecessor ; and it begins very much to be so even in the Reign of the Successor ; nor does his bearing the Character of the wisest and most mighty Prince among the *Nazarenes*, or Christians, alter the Case ; the Influence of Parties being still so great, that even that Wisdom for which this Prince is so famous, directs him to act very much by the Agency of the Parties, as he thinks fit to let this or that Faction have the leading Influence in his Affairs ; only with this Difference, that he does not suffer this blindly, and uninformed, as has at other Times been the Case ; But rather necessarily to support his own Interests, which might otherwise be in Hazard to publick Disaffections, if he did not permit one Party to flatter themselves with the Notions of being in his Favour, that they might ballance the Insolence of those who really were the Object of his Aversion.

Whatever is the Case, most true it is, that the Court in this divided part of the World, is continually form'd into, and led by Parties and Factions of Politicians ; who are heaving and thrusting at one another with that Violence, as that it is hard to say there is at any Time a calm Interval, in which they are not in the utmost Confusion on this Account.

In these Disorders, it is no less strange to see how both Sides constantly claim to themselves the Title of Patriots, and tell the World they



they are acting for the publick Good; and yet if any one however violent in that Side, and which (at that Time) is in Favour, happens to be turn'd out, he never fails to go over to the other Extreme, as likewise the other if taken in, fails not to joyn with the Party in Place, still continuing to pretend to an unalterable Zeal for the *Publick Good*. By this Means, it is not to be express'd how natural it is to these Men to change their Party and Principles, and to call Evil good, and Good evil, just as their Interest guides: For be it known to thee, immortal Father of sage Councils, there was scarce a great Courtier in that Country, or a Chief Minister in the Administration of their Affairs, who has not thought it convenient to his Interest to be on every Side, now on this Side, now on that, then again on this, turning as oft even as the Advancement of his Avarice or Ambition guided.

Even at this Juncture, that Court is agitated or disturb'd with the Discontents of some of those Men, who at the Accession of the Prince now Reigning, were the most zealous for his Inteeft, and the warmest in the Prosecuting and pushing on the Resentments of the Publick against those who opposed him; and yet no sooner did this Prince find himself obliged to dismiss some of these from their Employments in his Court, but they immediately shook Hands, and contracted Friendship with those who they had treated

as Criminals before; and it is not much doubted, that were the like Measures taken with some, if not all that remain, they would do the same.

How much more advantageous to the publick Peace, and agreeable to the Nature of Government, is the Divine Authority of the Grand Seignior, our glorious Emperor! who when he finds it for the Good of his Government to displace from the great Employes of State, or remove from the Councils of his Imperial Divan, his Grand Viziers, or other Officers of State; gives them their Quietus by the more easy and undisputed Authority of the Bow-string; removing thereby all the Caballing and Intriguing of Parties, in Order to re-place Favourites, and effectually prevent Faction and Disorder. Had the *British* Princes exercis'd this Authority with their displac'd Courtiers, who perhaps as well deserv'd that Treatment as any of our more faithful Bassa's, the Spirit of Strife and Faction had long since been banished from that Court: But it seems they have certain Laws and Constitutions among themselves, which abridge their Princes of so wholesome an Authority; and this perhaps may be a Reason why the Courtiers take such Freedoms, which in our happy *Port* is never heard of; which Laws as they are one Way the Safety of the Ministers, so they are the other Way the Reason of those Insults upon their Princes, and those Factions  
and

and Divisions among the Courtiers and People, of which I have been relating some part.

But to pass from these Things; I must inform thee, that these are the least of these publick Confusions in this Country: Sure the Gods of these Christians are going to cast them off; and are resolv'd to bring them to Destruction by the Agency of their own Follies: Seeing they suffer them to fall into such Breaches and such continual Quarrels as are not consistent with their being as a Nation; and which exposes them to the Scorn and Contempt even of all their Fellow-Creatures. While I was among them, such a Feud began among ther *Dervices* or *Priests*, as has administer'd Matter of Laughter to all the World, at the same Time that it has left them at Home in the utmost Wrath and Confusion.

Did these *Nazarenes* but know how justly we laugh at their unaccountable and most ridiculous Contentions; and how it confirms the Followers of our Great Prophet in their most just Abhorrence of that Religion which is not able to preserve the Peace and Harmony of its Professors, surely they would be wiser.

Doubtless, *Divine Patron of the Faithful*, Religion is a Foundation of Celestial Blessedness; to which it leads by the Paths of Peace, Love, Unity, and all manner of Beneficence: Those who cloath themselves with the chaste Robes of Religion, and harbour within a  
Reserve



Reserve of Bitterness, are like the Snakes of *Arabia* and *Libya*, which under the most beauteous and admirable Skin, painted with all kinds of delightful Colours, and sending forth a most odoriferous Smell, harbour an incurable Poison.

But to return to the Case in hand; it will be needful for thee to be faithfully inform'd of the infernal Spirit of *Contention* which rages among these *Christians*, that thou mayest thereby make those *Nazarenes* who come among us at the illustrious *Port*, ashamed of their *Country*, and of their *Religion*, and mayest successfully exhort them to believe in the pure Doctrines of *Mahomet*, and to embrace the Faith of the *Mussulmen*, which teaches Justice and Peace, Love and Virtue, and implacably hates and detests those pretended Religions, which permits such Fountains of *Strife* and *Contention* to flow among those who call themselves Religious.

Certainly the Paths which lead to Paradise, must partake of that Haven of Peace: Strife, Rage, Contention, and Hatred, burning in the Breast of Men, is a Fire kindled from the eternal Lake where evil Spirits inhabit, and therefore partakes of the Nature of that Place. In vain therefore do these Christian Priests strive to perswade Men that they are the Servants of the High God, with whom dwelleth Peace, while they are arm'd with Rage, Envy, Contention, and unnatural Malice

lice against each other, Waging War with one another, even to the Murthering the good Name of their Neighbour by all possible Slander, which is worse than killing his Body.

And that thou mayst not think I do Injustice even to these Infidels, I shall give thee, Illustrious Guide of Verity, a brief Account of the War kindled among those *British Dervises*, of whom I spake.

And first thou mayst understand, that there hath been a Division first among them not meerly religious, but rather political; some of the *Churchmen* choosing rather to suffer the Loss of their Ecclesiastick Livings, than to take Oaths of Fidelity and Recognition to the present King, whom they esteem an Usurper: These, to maintain their Separation, renounce certain Doctrines formerly held among them; *to wit*, of the King being supreme Head of the Church; from whence they infer, that the present Government of the *Church* is Schismatical, that they are not lawfully depos'd and turn'd out of their Benefices, but that the Civil Power has usurped upon the *Church*, which they had nothing to do with; and that the Right of Succession to Ecclesiastick Promotion is still theirs.

The *Civil Government* answers this with Coertion, as indeed such trifling deserv'd; and Being supported by the great Divan, which they call their Parliament, they regard not the Objections of the Priests. And this is a division which



in its self has much embarrass'd the Nation.

But there is a new War since broken out among the Priests which are on the side of the Government, and are Opposers of those they call here the *Depriv'd Clergy*.

Assuredly I do not miscall it, when I say it is a War, altho' it be not carry'd on with Sabre or Gun, or any other carnal Instrument of Offence: A War of the Tongue in these Countries is oftentimes more fatal than that of the Sword; and tho' these Men rather scold than fight, yet, to use their own Words, they cast *Firebrands, Arrows, and Death*. They cast *Firebrand Words* enflam'd from Hell; Words of Bitterness, to provoke and enrage the Persons they are bent against, and raise the Passions to a Flame: Their Words are *Arrows* dipt in Poison, and are sure to give mortal Wounds to the Reputation of the Persons they are cast at; and *Death*, because to kill the Fame of our Neighbour is, according to the Rules of our exalted Prophet *Mahomet*, a wilful and most cruel Murther.

All these Circumstances attend the Case which, as I have hinted, happen'd in this Place. The History take briefly thus: *There was a certain Rabbi, or Priest of the Christians who had been lately exalted by the Favour of the Prince to the Degree of a Mus-ti or Patriarch, or as they call him here a Bishop, of one of their Provinces: This Person being for Reputation eminent, and in Learn-*  
ing



ing and popular Esteem very advantageously represented to the Government, was called to make an Harangue or Oration before their King; he discharg'd the Work very much to the Satisfaction of the Prince, and of all the Assembly; so that he receiv'd the King's Command to make the same publick by Print.

But he had no sooner done so, than some of the Priests of the same Temple envying him the Glory which his Preaching, so they call it here, had brought to him, on these Occasions, rais'd a terrible Commotion against certain Doctrines and Positions which he had there laid down, and asserted; objecting that they were not suitable to the Rules laid down in their Law or Alchoran, a Book which they universally believ'd to be the Rule of their Faith, concerning those Doctrines, and which they call the BIBLE.

The Opposition made to this Discourse was so great, that much Strife and Loss of Charity was found between them; many opposing this Mufti, and that with such Warmth, as to use him very scurvily upon this Occasion; nay, at length the Great Divan, or Assembly of the Priests in that Temple took him to Task, resolving to censure both this Mufti and his Book, supposing his Principles to be false, and Doctrines unsound.

This was carry'd on with such Warmth, that it was feared the Mufti would have been run down by that Assembly, when on a sudden the King, by whose Licence they act here in such

*Cases, interposed his Authority, and for the present took away their Power of Acting at-all, sending them away before they had Power to do what Mischief they had intended.*

*The Truth is, that Assembly which they call here in their Language the Convocation, has not been eminent, as I could learn, for any considerable Actions of late Years, which is principally by some learned Men laid to the Door of these Causes.*

1. The too absolute Power of the Prince, without whose Licence they are not empower'd to act, no nor so much as to convene.

2. A kind of natural Indisposition in them to act with Unanimity, and Agreement in any Thing.

*This Assembly being sent away, the said Musti seem'd then to have the Victory more eminently, as to his said Doctrines as well as to his Party; when behold the other Priests taking Fire at this, fell upon him with so much the greater Violence, till, in a Word, almost all the Churchmen in the Nation were embarrass'd in the Quarrel, on one Side or another; and so far were they from Regarding him the more for the Respect which was shewn him by their King, that indeed he was the more furiously attack'd upon that Account; so that the Parties which divide the State here, began to embark in this religious Broil, and so call it, as they do almost in all such Things, a Party Cause.*

*But*

But as if by the Nature of the Thing, the said Priests were fated to make themselves contemptible among the People, and indeed infamous to all the World, another Incident occur'd, which brought the Quarrel to be more abstractly a meer Quarrel of the Priests, and the State Differences or Parties to have no Concern in it; and as the Occasion of this, as well as the Manner of carrying it on, was most particularly scandalous to the Name of Christians in general as such, so it must be the more agreeable to thee to have a full Account of the same.

The first Quarrel, as I have told thee, being check'd by the Kingly Power, was taken up by the Priests, and carry'd on in Defence of what their Assembly or Convocation had begun, and some Writings pass'd on both Sides full of Invectives and foul Language, such as they frequently give to one another in this Country in such Cases, reprobating one another with Ignorance, Insincerity, and Equivocation, in a most scandalous manner; insomuch that some of their own People who were wiser than the rest, began to admonish them on both Sides to consider how they exposed themselves to the Laughter and Ridicule of their Enemies; as indeed was most just, for as there is several Divisions and Schisms in this wretched Country in their Religion, some worshipping after one way, and some after another; some entertaining Notions of their God after this way, and some after that; with infinite Animosity and Confusion;



Confusion; so all those Sects or Sorts of Christians who were not of the same with those who had the Name of the Establish'd Church, were well pleased to see the Confusion which this Breach among the Priests of that Church had put them into, and insulted them most openly upon that Occasion; jesting in particular with them, for that they on one and the same Side, preached up the Schismatick Doctrines, and yet possessed, as they said, the Episcopal Authority, and the Profits of it, both which they preached down by their Words and Doctrines.

On the other hand, it was said, that those Priests who opposed these new Doctrines, did it because they were loth to let their Power of Oppressing and Persecuting those who separated from them in Opinion, go out of their Hands. Thus while they foolishly contended, they expos'd their own Nakedness even as Priests, not only to the said Sects or Sorts of Nazarenes, who differ'd from them, but indeed made their whole Profession it self appear ridiculous to those who were the Enemies of the whole System.

Hadst thou seen, venerable Apostle of Mahomet, how furiously these People call'd Christians opposed one another, how scandalously they treated the personal Characters of their Opposers; how they embraced all Occasions to expose one another as Hypocrites and Deceivers; one Side calling the other Usurpers of Authority, which their Great Prophet the *Messiah* had reserv'd to himself, and Oppressors of the Consciences

of

of Men by Ecclesiastick Scare-crows, and Engines of human Invention not appointed from Heaven: The other Side in the mean Time recriminating, and charging the first with destroying the Regal Authority of the Prince in Ecclesiastick Causes, and Despoiling the Church, Plundering her of all Power of Government and Discipline, and rendering her as a Virgin expos'd to be ravish'd by every Intruder; *I say*, hadst thou been here, it must necessarily have caused in thee a holy Detestation of that Religion which was thus mangled and mangled by its own Professors, thou would have been fired the more with Zeal for the pure and undivided Principles of the *Mussulmen*, and confirm'd them in the Faith and Doctrines of *Mahomet*, among whose innumerable Worshippers no such Divisions are heard of, much less any such scandalous Contenders are found.

But if these Disputes were scandalous to the *Nazarene* Religion it self, and injur'd the Reputation of the Dervises, who were inexcusably guilty of the most shameful Conduct to one another: *I say*, if this was scandalous to their Religion, and expos'd the Priests thereof to the Censures of the People, thou wilt be surpriz'd when thou shalt hear, that what follows made them perfectly despicable and contemptible  
even



even to the whole World; the Case was thus;

One of the Priests of the *Convocation-Party*, and who most vigorously had oppos'd the *Musti* or *Bishop* in the Principles, which *as I said*, he had advanc'd, in his Sermon before the King; charg'd him with Hypocrisy and Prevarication, and with affirming a *solemn Falshood*, viz. In saying that he preach'd his Sermon *without the Knowledge of any Man living*, whereas he had (as this Priest alledg'd) shewn it to a certain Person, and submitted it to his Correction before it was preach'd; and not only so, but that the said Person had advis'd with him, and prevail'd to put certain saving Words or Clauses into his said Sermon, which should serve to bring him off from the critical Reflections which might be made upon him by his Enemies.

This was a home Stroke upon the Bishop; and could he not have clear'd himself, must have render'd him infamous among all that pretended to Honesty or Reputation, for it loaded him with the Scandal of being a premeditated Lyar; and as his Enemies would have improv'd it, he must have been ruin'd by it: *But he*, as on the one Side he avow'd himself innocent



innocent of the Charge, so being resolute  
 to cast the Scandal back upon his Ene-  
 mies with all the Advantage possible, and  
 fully to expose them; he call'd upon his Op-  
 posite to make good the Charge, declar'd it  
 to be false, attested the contrary in the most  
 positive Terms, defy'd him to produce the  
 Man, and if not, demanded of him to  
 recant and acknowledge the Scandal.  
 In a Word, he told him, if he did not,  
 he must be content to have the World  
 believe him to be something, which he  
 thought too bad to name: Indeed I could  
 have told him what to name, viz. a *Br-  
 Christian*; which if it were not contemptible  
 above all *Christians* to us before, must needs  
 be so now, as these Men have managed  
 their Scheme: Any one would believe, that  
 upon this Publication, the Friends of this  
 Man were in pain for him; for tho' he was  
 not a *Musi* or *Bishop*, yet he was one of  
 those who the *Jews* at *Constantinople* call  
*Rabbi's*, and are here stiled *Doctors*; and  
 was a Man of Learning, who had been  
 honour'd formerly with Representing the  
*Church*, (so they call their Body of Religi-  
 ous People here) at the General Meetings  
 of the Learned Men of their Professions  
 in *Germany*, which Commission he dis-  
 charg'd with great Reputation. But he  
 soon deliver'd his Friends from the Pain  
 they were in about him, and that not  
 only on his own Account, but on the

Account of all the Party; I mean the *Politicians* who had espoused that part of the Quarrel; and cast off the whole Charge from himself upon another *Musti*, who, as it happen'd, was of the same Party with the first; so that from this Time, the Quarrel was among those who were Friends before in *Politicks*, and it could be made, a *Party Cause* no longer, as is mentioned before.

This gave some Cause of Triumph to the Party and Friends of the *Doctor*, and made them secretly rejoyce, that it fell among their Enemies, not caring how much they were expos'd. Nor did the first *Musti* abate them an Inch for their being of his own Party; but pretending the Calumny should lie where it ought to lie, he proceeded by daily publick Notices in Print, to push at the Discovery of the Fraud, as he call'd it; and the *Doctor* having nam'd the Person, and fix'd it upon that Person beyond all Possibility of Denial, stood effectually clear.

This Person being a Man of equal Dignity in the Church with the first, all the Eyes of the Nation were turn'd upon him: The first *Musti* or *Bishop* spar'd him not; neither his Equality of Office, his Seniority of Age, or his being of the same *Politick Party*, weigh'd with him. He challeng'd

leng'd him in the same earnest Manner as he had done the *Doctor* before.

It would have pleas'd you, illustrious Father of the true Believers, to have seen what wretched work these Men made of this new Contest: The new Defendant acquitted himself most scandalously ill; he prevaricated; contradicted himself; thuffled; equivocated; in a Word, he left no Stone unturn'd to disengage himself from the Noose in which he was taken, but still had the Misfortune to make his Case worse, by every Step he took to make it better.

*First*, He would have doubled with the *Doctor*, and deny'd part of the Words; alledging, That he had said, the Additions to the Sermon were made, not before it was preached, but before it was published: But the *Doctor* affirm'd positively, That it was otherwise; and brought such Circumstances to prove it, as put an End to that Dispute. Then the *Bishop* nam'd another *Doctor* of the same Church; but he deny'd it under his Hand, and expos'd the *Bishop* as a doting old Man, who had heard somebody say the Words, but did not know who; and had nam'd him to them, having told the Story so often, 'till he believ'd it to be true. The Battle now was transferr'd



from the *Bishop* and the *Bishop*, to the *Bishop* and this other *Doctor*, who is called a *Dean*; and here began a Contest so scandalous, as, blessed be our Great Prophet, was never heard of, among the Professors of the Faith of *Mahomet*; nothing but the *Nazarenes* could ever be guilty of such a scandalous Contention.

Were it not, that nothing can be so vile, but we may find Examples of it among the Pretenders to Religion in these Parts of the World, it would be Matter of Astonishment to see two Men dress'd up in Robes of Religion, dignify'd with Titles among the Teachers of the People, and esteem'd as *Reverend Fathers* in their Church; opposing each other with an equally Obstinacy, and Fury; affirming, with the greatest Imprecations, two Contraries, one of which only can be true: The one Pledging his *Eternal Salvation* on the Truth of his Part; the other Imprecating his God to help him here, and judge him hereafter according to the Truth of his Part; and yet one of these, we all know, must speak falsely.

Blessed *Ibrahim*, King of the Priests of *Mahomet*, what wicked People are these *Nazarenes*! Doubtless their Great Prophet *JESUS*, who we believe to have been an holy Person, will not approve of this their Behaviour,

Behaviour, and if he is to judge them at last, as they affirm to believe, he will certainly condemn them to some terrible Punishment for such abominable Things as these.

In the mean Time, had not Heaven deny'd the People of these Nations the Knowledge of the just Oracles of our Law, or were they in the Neighbourhood of righteous People, who are honour'd with the Truth; when they behold the upright Dealings of the faithful *Mussulmen*, the Abhorrence we entertain of all such wicked doings as these; they would, no doubt, embrace the Ways of Light and Truth.

For it is most evident, that the common People of these Lands do sincerely detest the faithless Dealings of these Men; and it brings them into the utmost Contempt with those who are to be guided to Happiness by their Direction. How much more must it serve to make the Name of a *Christian* odious to us, who are guided by Principles and Rules which teach us to do Justice, and to speak Truth with our Lips,

Surely these Men had much better embrace the Law of *Mahomet*, which guides to immortal Pleasures, and leads us by the Path of Virtue and Justice; seeing no such Strife, no

such

such Contention, no such Feuds, and, above all, no such abominable Prevarications, are to be found among us the righteous *Mussulmen*, Believers in God, and Followers of his Great Prophet.

I wonder the Imperial *Port* of our invincible Emperor, crown'd with the Moon, and shin'd on with the radiant Light of Heaven, suffers these Infidels to traffick in and reside there; and to carry on their Negotiations, without demanding the like Liberty for the Followers of *Mahomet*; who, were they planted here, would by their just and righteous Dealings, in Contradiction to the inimitable Fraud and Knavery, their perfect Uniformity of Religion, and Unity in Affection, in Contradiction to the continual Fraud, Dissention, and Division here practis'd, soon shame these *Nazarones* out of their Religion, and bring Thousands to acknowledge, that so far as the Word *Christian* is pretended to signify a Man of Honesty and Religion, the *Turks* are better *Christians* than many of these.



Surely these *Mussulmen* better embrace the Law of *Mahomet*, which guides to immortal Pleasures, and leads us by the Path of Virtue and Justice, seeing no such Guide, no such

**FINIS.**